ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

—OF THE—

FIFTIETH ANNUAL SESSION

—OF THE—

CENTRAL BAPTIST ASSOCIATION,

HELD WITH

Lebanon Baptist Church, Elmore County, Ala.,

October 3rd, 4th and 5th, 1894.

OFFICERS:

L. H. HASTIE, MODERATOR.....Marble Valley, Ala.
E. S. MARTIN, CLERK.....Equality, "
T. J. PENNINGTON.....Rockford, "

The next session of the Central Baptist Association will be held with Rockford Church, Rockford, Coosa County, Ala., beginning on Wednesday before the first Sunday in October, 1895. To preach the Introductory Sermon, Elder J. M. Johnson; alternate, Elder C. J. Bentley.

MONTGOMERY, ALA.:
ALABAMA PRINTING COMPANY,
1894.

MINUTES.

BUYCK, ALA., Oct. 3, 1894.

The Central Baptist Association, in its fiftieth annual session, assembled with Lebanon Baptist Church, Elmore County, Ala., on Wednesday, October 3, 1894.

The introductory sermon was preached by Eld. Wm. B. Harmon, at 11 o'clock a. m. Text, "For the love of Christ constraineth us."—2. Cor. 5. chapter, 14th verse.

An intermission was then given for dinner and all invited to partake of the bountiful repast.

AFTERNOON SESSION.

At 1 o'clock p. m. the Association assembled and was called to order by the Moderator, who requested all to join in singing "Come let us join our cheerful songs," then led the body in prayer.

The letters from the churches were then collected and brethren O. C. Swindall and T. J. Pennington were requested to read. From the reading of the letters it appeared that the following named brethren were the duly accredited messengers from the churches:

FIRST DISTRICT.

Alexander City—Elder Geo. E. Brewer.
Bethesda—Eld. D. S. Martin, B. F. Harris, A. T. Tucker, G. T. Wilbanks.
Liberty—C. P. Woodall.
New Hope—H. B. Young.
Union—S. F. Thomas, N. S. Smith, W. H. Gay.
Mt. Zion—J. A. Keel.
New Providence—J. L. Jones, J. J. Talton.
County Line—B. T. Howle, Jas. A. Threadgill, Thos. Smith.

SECOND DISTRICT.

Tallassee—Represented by letter.
Friendship—R. T. Reeves, A. D. Harden, J. L. Boatwright.
Refuge—Charlie Taylor, Knivens Canedy.
Eclectic—S. D. Hickman, Thos. Wall, Thos. Avant.
Bethlehem—B. F. Wright, Benj. Martin.
Santuck—H. M. Thornton, H. S. Waddell, W. J. Johnson.
Beulah—J. W. Levins, J. B. Bachelor, A. C. Swindall.
Pleasant Hill—Thos. E. Brown.
Harmony—D. F. Avant, W. H. Colley, J. H. Cooper, Eld. J. H. Colley.

THIRD DISTRICT.

Concord—R. S. Penton, J. C. Moseley, H. F. Gilliland.
Providence—J. H. Vance, L. G. Killgore, D. D. Cannon.
Wayside—R. M. Murchison, J. B. Funderburk, J. H. Collins.
Hatchett Creek—R. C. Hardy.
Shady Grove—F. M. Allen, W. T. Penton, J. R. Embry.
Olive Branch—Sidney Deloach, J. D. Hand.
Antioch—Eld. T. A. Kelley, J. H. Hickman, J. W. Anthony, J. D. Richardson.
Lebanon—Eld. C. J. Bentley, T. P. Moon, W. J. Ruffin, L. A. Ruffin.
Town Creek—A. T. Stanley, Geo. W. Davis, Geo. W. Ward.
Pleasant Ridge—G. C. Floyd, Clarence Bush.

FOURTH DISTRICT.

Goodwater—O. P. Bentley, J. L. Sanders.
Shiloh—W. S. Selman, J. E. Pinson, J. A. Thomas.
Mt. Olive—A. P. Waldrop
Union Springs—Eld. L H. Hastie, R. C. Waters.
Salem—E. N. Little, J. D. Hughes, W. R. Miller.
Macedonia—J. V. Clifton, W. H. Tant, W. B. Dunlap.
Poplar Springs—M. L. Allman, Jas. M. Conaway, M. T. Conaway.
Rockford—T. J. Pennington, J. W. Ledbetter, Henry Norrell.

The body then proceeded to the election of officers by ballot, resulting in the re-election of Eld. L. H. Hastie as Moderator, D. S. Martin, Clerk, and T. J. Pennington, Treasurer.

Visiting brethren were invited to seats.

The following committees were appointed to report during the session:

On Finance and Auditing—O. P. Bentley, J. C. Moseley, J. H. Hickman.
On Religious Exercises—S. D. Hickman and the pastor and delegates of Lebanon church.
On Correspondence—F. M. Allen, W. H. Colley, R. C. Waters.
On Nominations—S. F. Thomas, D. F. Avant, H. B. Young.
On Documents and Requests—B. T. Howle, W. R. Miller, J. E. Pinson.

The Rules of Decorum were read. The calling of the roll deferred till morning.

Called for correspondence and received:

From Montgomery Association. Bro. Jno. G. Harris, representing the ALABAMA BAPTIST ond Orphan's Home.
From Coosa River Association—Elders J. R Steeley and C. H. Morgan.

The Treasurer's report was read and referred to the committee on Finance.

Committee on Religious Exercises reports as follows:

Devotional exercises at 8:30 to-morrow a. m., conducted by Bro. O. P. Bentley. Preaching at 11 a. m. by Eld. Geo. E. Brewer, and at night by Eld. L. H. Hastie.

SECOND DAY.

MORNING SESSION—OCTOBER 4TH.

After the devotional exercises, conducted by Bro. O. P. Bentley, the body assembled at the arbor and was called to order by the Moderator. Prayer by Eld. J. R. Steeley.

The minutes of yesterday's proceedings were read and approved.

The roll was called and corrected.

The report on Religious Literature was read and ably discussed by Jno. G. Harris and Elders Geo. E. Brewer and C. J. Bentley, then adopted as follows:

REPORT ON RELIGIOUS LITERATURE.

We, your committee appointed on Religious Literature, beg leave to submit the following:

We respectfully recommend the careful and prayerful reading of the Bible as the best literature. We also encourage the reading of the ALABAMA BAPTIST in preference to any other religious paper, as it is the organ of the Baptist State Convention. And for our Sunday-schools we recommend the literature of the Southern Baptist Convention as being most suitable. We

would also earnestly recommend that our brethren, especially our pastors, read the "Foreign Mission Journal and Our Home Field," that they may become familiar with our work among other people.

All of which we respectfully recommend.

J. H. Colley,
A. D. Bentley,
W. R. Miller,
Committee.

The report on State Missions was read by Eld. Geo. E. Brewer, who proceeded to discuss the same, followed by J. G. Harris, then adopted as follows:

REPORT ON STATE MISSIONS.

Since the last meeting of the association the work of the State Board of Missions has been increased by putting that of ministerial education in its hands. The Board now has charge of missions in the State, colportage work, ministerial education, and the collection of funds for the Home and Foreign Boards.

The mission and book departments were moved respectively from Marion and Opelika last December to Montgomery, and are now with the Alabama Baptist, in the same building. The consolidation has worked well, and lessened the current expenses. Bro. Crumpton, the secretary, having an interest in the paper, has been enabled to travel more and yet at less expense.

MISSIONS AND COLPORTAGE.

The Board was, by the late convention at Marion, advised to decrease the number of missionary pastors, and increase the number of evangelists and missionary colporters as fast as can be done. It is regarded as desirable to secure missionary colporters for all the associations as soon as may be done, of which there are seventy-five in the State. There are now nine such. It is also desired to increase the permanent colportage fund, and the associations are asked to send contributions for this purpose. There are two general evangelists.

WORK DONE.

The report of the Secretary shows that in all there have been employed 45 men. They have given 4,233 days service; traveled 25,083 miles; delivered 1,792 sermons; 499 addresses; constituted 4 churches, and organized 27 Sunday-schools; there have been baptized by them and in connection with their labors 333; received by letter 318, and restored 20. Quite an amount of other work has been done in distributing religious literature, collecting mission funds, and funds for building meeting houses, and securing subscribers to denominational papers.

The secretary says a larger number of churches and Sunday-schools are taking monthly collections than ever before, and more individuals are adopting the plan of tithing their incomes in the belief that God requires it. The collections for the eight months between the two sessions of the convention are within $300 of that of the year before, notwithstanding the great stringency. The collections for State work were $4,869.28, and expenditures $4,762.75.

BOOK DEPARTMENT.

Resources on hand Nov. 1, 1893	$2980 97
Contributions from churches	154 55
Contributions from A. B. P. Society	151 95
Total recources	$3287 47
Present resources	$2764 40
Total sales	4313 66
Total expenses	1145 85

MINISTERIAL EDUCATION.

As this is now a part of the work of the State Board of Missions, it will be proper here to refer to it. When this work was turned over to the Board there came with it a debt. That has been provided for, and the current expenditure for the year closed has been met, except about $200 due Howard College. There were nineteen ministerial students in Howard College, sixteen of whom received aid from the Board. Two were at high schools and five at the seminary. The churches ought to give more liberally to this cause, so as not to leave the faculty to bear a loss after giving their labor free of charge. Let the churches all take a collection for this object in September and February, the months of the commencement of each term, when the payments are due.

ORPHAN'S HOME.

This new enterprise is a part of our State work, and in the absence of a special committee to report upon it, your committee deem it wise to call the attention of the churches to it.

This work was set on foot last year, and by the consecrated energy of Bro. Stewart and his helpers, it has already accomplished a good work, and its success may be regarded as assured. A home has been purchased, consisting of a handsome brick residence of ten rooms, with good brick out-houses, and eighty acres of land, costing $5,000, in three installments. The first payment has been made. The second falls due January 1, 1895. Thirty-four children had been received into the Home by July 1, 1894. Two of the boys and one girl have been adopted into families, leaving thirty-one inmates at the Home. Every care is taken of them, and they receive the watchcare and training of a real home. This is certainly a noble work in caring for these unfortunate, parentless children, and there will doubtless go from this home men and women who will rise up to bless the generous hearts that have cared for them in their need. From among them may come some who will be a benediction to the churches and State.

The Florida property, donated to the Home by Mrs. M. L. B. Woodson, has been conveyed to the Board of Managers, so that they now have it in possession, instead of having to await the death of the donor, as was at first the condition of the gift. It consists of an orange grove, and has been leased out.

The collections for the Home from Nov. 1, 1893, to June 30, 1894, were $3,164.93, and gifts in furniture, provisions, etc., amounting to $339 85. Of this amount there has been paid on the Home $1,667; current expenses, $1,693.35.

The Home is located at Evergreen, Ala., and Rev. J. W. Stewart is the financial agent, to whom all communications and contributions should be sent.

We thus see that a good work is being done by our Board, and with larger resources much more could be done to build up the wastes and strengthen the things that remain. Brethren, let us all give more largely to our denominational work, that good may be done by us in our day, leaving the world better off by our having lived in it. And let us remember God has said "the liberal soul shall be made fat."

GEO. E. BREWER,
T. S CHRISTIAN, SR.,
L. M. THOMAS,
Committee.

The Moderator announced that the hour for preaching had arrived, and the body gave way to the preaching service.

Brother Brewer proceeded to the stand and preached an able sermon from the text "For if thou, altogether holdest thy peace at this time then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed, and who knoweth whether thou art come to the kingdom for such a time as this." Esther 4 chapter, 14 verse.

At the close of the sermon a collection was taken for missions, amounting to $18.40.

The body then adjourned to 1:30 o'clock p. m.

AFTERNOON SESSION.

The body met pursuant to adjournment.

A motion prevailed that Bro. Brewer furnish the sermon preached at 11 o'clock to the Alabama Baptist for publication.

The report on Home Missions, read by Eld. Wm. B. Harmon, and adopted, as follows:

REPORT ON HOME MISSIONS.

We, your committee, appointed at the last session of this body, beg leave to submit the following:

This work divides itself into three departments: First, work among the foreign population. The Board has missions among the Germans in Maryland, Kentucky, Missouri and Texas, and among the French in Missouri and Louisiana.

While the progress of this work is slow, because of religions imbibed in their native lands, yet when done it is permanent.

The majority of converts among them exhibit a devotion to the Master's work, and a liberality that puts to shame the average Baptist of Anglo-Saxon birth.

The work of the Board among the Indians has always been confined to the Indian Territory. This work has been so successful, and so long continued, that it has now closely approximated in character and conditions our work among the white people of the frontier. There are now in the Indian Territory 16 associations, 301 churches and 13,844 members.

Our work in Cuba still exhibits the same features of interest which have characterized it from the beginning, there is the clearest indication that it is breaking the hold which the Catholics have so long held upon the spiritual and temporal interests of that people. We can say, judging from letters from Bro. Diaz, that the work was never so prosperous as it is now.

From its very organization the convention has been interested in the wellfare of the Negro. A resolution passed by the body that drafted the Constitution in 1845, read as follows: Resolved, That the Domestic Mission Board be instructed to take all prudent measures for the religious instruction of our colored population. From that time to the present the needs of this people have claimed a large share of the thought and interest of this body.

Our own native white population is after all the greatest mission field of the Board. It is greater. not only in number, to be reached, but in the world-wide influence that will result from its evangelization.

This country inhabited by this restless, aggressive, enterprising, grasping Anglo-Saxon race, is the greatest mission field of the globe. To subject it to the will of the Master, is to provide for the speedy conquest of the world.

Respectfully submitted,

WM. B. HARMON.

The report on Foreign Missions was read by Bro. T. J. Pennington and discussed by Elds. Geo. E. Brewer, C. J. Bentley, D. S. Martin, C. H. Morgan and J. H. Colley.

Pending the adoption of the above report, the churches were asked to say what amount they would try to raise during the next year for all of our denominational enterprises, and responded as follows. (*See close of minutes.)

The report on Foreign Missions was then adopted, as follows:

REPORT ON FOREIGN MISSIONS.

The Conventional year ending April 30, 1894, has, under all the circumstances, been very satisfactory in the work done by our Foreign Board. The new secretary, Dr. R. J. Willingham, has shown himself well fitted for the important work committed to him.

On account of protracted sickness, several of the missionaries have spent part of the year in the United States. Most of them have, however, returned. Bro. C. C. Newton and family have returned to Africa; Miss Lottie Moon and Mrs. Yates to China and Bro. Bagby and wife to Brazil. In a few months after her return, Sister Yates died on the field, where so much of her live has been spent. Eleven new missionaries have been sent out; Bro. J. B. Hartwell and wife, Peyton Stephens and wife, and R. H. Randle and wife, to China; Bro. M. Gassaway and Sister Ida Hayes to Mexico, and S. J. Porter and wife, R. E. Neighbors and Jos. Aden to Brazil. Seven new ones have been accepted for China, and will sail for their fields as rapidly as the means of the Board will allow. Seven have had to give up their work from different fields on account of health, and two have severed their connection with Convention work. Quite recently, because of threats against his life for a tract written, showing the workings of Romanism in Mexico, Bro. Mosely has had to leave Mexico.

RESOURCES AND WORK.

The resources at the command of the Board for the year were $106,332.69, equal to any former year, except two, and one of them the Centennial. An indebtedness had accumulated amounting to $30,000. The Board is not to be blamed, for the Convention directed the Board against diminution of the work, but rather said go forward. A vigorous effort was made at the Convention to liquidate this debt, and about two-thirds of the amount was pledged. But we regret to say all the pledges have not been met. The Board justly complains that while the payments to the missionaries must be regularly paid, most of the funds are contributed just before the conventional year expires. The last day of the past year, as much was paid in the last day as for the first four months. This forces the Board to borrow money and a large interest debt is thus added, amounting sometimes to $1,500. Your Committee would urge upon the churches monthly collections for the Boards. If all the churches would do this, in the course of the year double the amount would be raised, and the interest paid out would go to the support of workers.

The Women's Missionary Societies have raised during the year $23,514.99, or nearly one-fourth of the whole amount, thus showing how much can be done by littles regularly contributed.

STATISTICS.

In Italy there are 18 missionaries, 17 churches, 372 members, 38 baptisms, 121 Sunday-school scholars, and $395 contributed to missions.

In China—38 missionaries. 13 churches, 1077 members, 122 baptisms, 335 Sunday-school scholars, $1,580.52 contributions to missions.

In Africa—13 missionaries, 5 churches, 166 members, 24 baptisms, 170 Sunday-school scholars, contributions $123.50.

In Brazil—21 missionaries, 11 churches, 519 members, 159 baptisms, $1,230 contributions.

In Mexico—35 missionaries, 37 churches, 1,163 members, 277 baptisms, 375 Sunday-school scholars, $2,600.25 contributions.

In Japan—4 missionaries, 1 church, 31 members, 9 baptisms, 1,500 Sunday-school scholars, contributions $15.00.

Besides the missionaries there are quite a number of native workers. Our foreign work is full of life and prosperity.

ENCOURAGEMENTS.

It would be a surprise if among peoples of another language, of different habits, and holding a religion long cherished by their people, that strange missionaries of a different civilization, and only temporarily among them,

should approximate the converts in a Christian land where everything is favorable. But how great the surprise when the percentage of converts in heathen lands far surpasses that in Christian lands. In the last conventional year there where added by baptism to the churches of our missions in Italy nearly 11 per cent, in Brazil 35.1, Mexico 27 3, Japan 37, Africa 16.6, China 13, or taking all together an average of 23 per cent. In contrast with this, in Alabama during 1893, characterized by gracious revivals, there was only 6 1-6 per cent, in the great Baptist State of Georgia 6½ per cent, and in the United States 5 per cent, or only a little more than one-fifth as large.

CONTRIBUTIONS.

In contributions to foreign mission work, China gave an average per member of $1.45, Africa $0 74, Italy $1.06, Brazil $ 2.37, Mexico $2.23, Japan $0.48, or a general average of $2 08. In contrast with this, Alabama Baptists, numbering over 100,000, gave $7,497.71. Had they given as our heathen brethren gave, the amount raised in Alabama would have been $216,320 Our Association gave $100 Had we done as well as these heathen brethren we would have given $5,863.52.

Complaint is made sometimes of the cost incurred in carrying on the work. The cost the past year was only 8.7 per cent. This is remarkably small. Hardly any business is carried on at so small a cost.

Brethren, let us inform ourselves better upon this great work the Master has committed to us, complain less, thank God more for his blessings upon our work, and contribute more liberally toward it, and we shall be happier and God more honored.

T. J. PENNINGTON,
Chairman.

Eld. J. H. Colley appointed to conduct devotional exercises.

The body then adjourned to 9 o'clock Friday morning.

THIRD DAY.

MORNING SESSION—OCTOBER 5TH.

After devotional exercises conducted by Eld. J. H. Colley, the body was called to order by the Moderator.

The minutes of yesterday's proceedings read and approved.

Bro. Hastie preached in the church house last night from the text "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meakness and fear." 1st Pet., 3d chapter, 15 verse.

The report on Bible and Colportage Work was read by Bro. S. F. Thomas and discussed by Eld. Geo. E. Brewer and many others, then amended and adopted as follows.

REPORT ON BIBLE AND COLPORTAGE.

When we take into consideration this very important work, we regret very much to say nothing is being done along this line in the bounds of the Central Association. We are not keeping pace with a goodly number of our sister associations. We have colporters in the field that are doing a grand and noble work for the Master's cause. We consider this a most important question and desire to have it thoroughly discussed. We realize the need of a live, energetic, God loving and God fearing man in the field, that has the salvation of immortal souls burdened upon his heart, who will travel in the most remote bounds of this association and distribute the precious truth of our Lord and Savior Jesus Christ, that all the people may have the whole truth. Also distribute good, sound Baptist literature that is so much needed in our homes for our children to read, thereby making good impressions upon their young hearts, instead of having their tender minds poisoned and loaded with trashy stuff. The youth is our

future hope. Hence, the more important this question. We offer this as a solution of the problem. Let every pastor in this association bring this important question before his respective church, urging upon them the importance of contributing to this grand and noble cause. We believe that the success of this work depends largely upon the preachers of the various churches of this association.

Respectfully submitted,

S. F. Thomas,
J. C. Maxwell,
T. P. Moon.

AMENDMENT.

Resolved, That the Central Committee are hereby instructed to employ a colporter and missionary for this association, provided a competent one can be had.

Resolved, That the profits on the sale of books by colporters be paid over to the Central Committee, and that said committee provide for the salary of said colporter.

Leave of absence was granted to Bros. D. D. Harden and R. T. Reeves.

The report on Sabbath Schools, read by Bro. C. J. Bentley, who proceeded to discuss the same, and was followed by a number of brethren, then adopted as follows:

REPORT ON SABBATH SCHOOLS.

We, your Committee an Sabbath Schools, beg leave to submit the following report:

The Sabbath-school being auxiliary to, and a creature of the church, it first becomes us to consider the business of the school.

As all schools are congregations for study and improvement through use of text books and impartation of previous knowledge of their teachers, so is the Sabbath-school the church at work studying the great text book which has God for its author, and Holy men of God as editors of the same.

As in secular schools the pupils of the same are fitted for the business of life, so far as the instruction of such schools can do, so in the Sabbath School its pupils are made acquainted with the text book containing not only those things that pertain to happiness here, but the one great lesson of eternal life

The wise man says, "Train up a child," etc. Some say that Solomon meant training for secular labor, for indeed we do prepare our children for the various trades of life, and this is right, but why will it not work in the case of religious existence? Much more, for the weightier matters deserve our best attention.

So much for the training of the unconverted in our Sabbath Schools.

Now, what shall we say of the advantage to Christians?

We all like to read letters from our earthly friends, the word of God contains letters from the Friend of sinners. How cheering and soul inspiring, what glorious news they bring. There we find the Bible a guide book, a lamp to the feet.

If any object to Sabbath Schools, we ask them to study God's word just a little and exercise sanctified common sense and its application and they will find ample authority for modern Sabbath Schools.

Now, brethren, to come home, what shall we say? A Baptist Church, so far as I can learn, is the only strictly democratic institution that the world ever knew.

Every member has an equal privilege in all matters in managing the Lord's business. What a government! Then how necessary for each member of this government to be acquainted with its laws. Yet, how few of us know how to treat even a personal offense.

How many of our new converts know of the laws governing God's people in a church capacity? A brother said to me that it is easier to preach

to a village or city church than to a country church, mainly because of better acquaintance with the Bible. The more we know of the Bible, the more we know of God. Thus we give a readier response to preaching. Then joy comes from this grand work. What opportunity for doing good! Catholic: "Give me child, etc." When young, is the time to make lasting impressions.

Finally, brethren, I find that in 1893 there were reported 36 churches to our association, and 50 per cent or 18 of these Missionary Baptist Churches with all their many opportunities for doing good, have Sabbath Schools studying the great text book of spiritual knowledge.

The Christian people of our land are training fathers and mothers for future generations. Then how weighty are our responsibilities! How grand our opportunities for doing good!

There is very little excuse for not having a Sabbath School in every church. Some can be found everywhere who will engage in this work. Literature, good and wholesome, can be had cheap and convenient from either the American Baptist Publication Society, or from the Sunday School Board of the Southern Baptist Convention at Nashville, Tenn.

If we would only acquaint ourselves with what our Sunday School Board was trying to do to develop our schools, we certainly would take a greater interest in the matter.

By examination, we find that the doctrinal features of our Sabbath School literature are becoming more prominent and especially do many of the lessons on missionary work commend themselves to us. If we expect missionary churches in the future, we must train our young in missionary labors, and in this our Board is especially looking after in preparing our Sunday School helps.

Then, brethren, organize your schools, send to J. B. Collier, Montgomery, Ala., for your literature, and do this great work that will tell out in eternity. And may God help you to do the work.

Respectfully submitted,

C. J. Bentley, Ch'n.
H. T. Lett,
J. J. Garrett.

Report on Temperance read by Eld. O. C. Swindall, who followed with some weighty words. Elders J. D. Hughes and J. H. Colley also took part in this discussion. Further discussion deferred until afternoon.

At 11 o'clock Bro. C. H. Morgan preached from the text "Our Sufficiency is of God." 2 Cor., 3 chap., and 5 verse.

AFTERNOON SESSION.

The body met and resumed business.

The report on Temperance was read and adopted, as follows:

REPORT ON TEMPERANCE.

We, your committee on Temperance, beg leave to submit the following report:

It is said that the liquor traffic is supported by two of the strongest tendencies in human nature, viz: Animal appetite and the love of money.

It defies legislation, it bribes juries, it breaks through the flimsy cobwebs of municipal laws, it dictates political platforms, it tramples under its cloven hoof the holy Sabbath and the law of God, it grows rich on the hard earned wages of poverty, it fattens on the murdered souls of men, and sitting in its stately palace or lounging in its filthy den it laughs at the broken homes, sneers at the widow's tears and mocks the orphan's cry for bread, it steals the son's kind heart and robs the mother of his love.

It leads the blooming daughter through the dim alley to the haunts of sin, it transforms the father's loving tenderness into beastly cruelty and murderous hate, it changes the once loved and loving bride into the drudging plane

of a drunkard's hut, it sends the husband to the drunkard's hopeless doom, and drags the orphan babe away from home and friends and casts it into the putrid stream of crime to float on downward into worse than death.

Thus does it sweep the smile from childhood's sunny face. It dims the luster of ambition in the eye of youth, and smirches with foul disgrace the hoary locks of age.

This is a sad but not exagerated picture. We see some of the pictures of it wherever we go in this beautiful sunny land of ours.

The question for us to consider, as a body of Baptists and Christians, is, How can this state of affairs be changed?

What can we do toward the desired reformation? We can, and surely ought to do something.

Legislation by the government will avail us nothing so long as the government is a partner in the traffic

The pulpit and press two powerful factors in forming and educating public opinion, will prove unavailing so long as men preach one thing and practice another—preaching temperance and patronizing the saloon.

Teaching in order to be made effective must unite precept and example. If a father wants his son to be truthful, honest and temperate, he must practice these things himself. Surely no father would be so inconsistent as to insist upon his boys becoming a *teetotaler*, while he himself dodges around the screen and gets his morning dram, thus writing perfidy upon his own brow. Remember the old adage, "Like father, like son," "as the old cock crows, the young ones will learn." It has been said that "education forms a common mind, as the twig is bent, the tree is inclined."

Suppose we Baptists of the Central Association, of the State of Alabama, of the Southern States, of the United States, yea of the world, should recognize the importance of this principle, and all should unite in the family nearest to the fountain head of society in instilling the principles of total abstinence into the minds of all the children, what a tremendous power would Baptists become in the temperance cause. They would constitute a leaven which would permeate the civilized and heathen world and drive the rum traffic from the face of the earth.

Why will not Baptists unite in the cause of temperance? They know that the rum traffic is an enemy to all righteousness, is a deadly foe to the church and stands in the way of the evangelization of the world. The prophet Habakkuk says: "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken also." Paul says to Ephesians, 5 chapter and 18 verse: "Be not drunk with wine, wherein is excess; but be filled with the Spirit." Again, 1st Tim. 5 chap. and 23 verse: "Drink no longer water, but use a little wine for thy stomach's sake, and thine oft infirmities."

These two passages justify the medicinal use of ardent spirits, but there is not a syllable of authority for using it as a beverage.

Last, but not least, is a query that often arises in my mind, How much ardent spirits may a man use and yet have the abiding presence of the Holy Spirit? My opinion is, when ardent spirits are in, the Holy Spirit is out.

We have no assurance from Scripture that the Holy Spirit will abide in a drunken man, because Paul tells us 1 Cor. 6 chap. and 10 verse: "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Cobbett says that "he that eats till he is full is like a beast, and he that drinks till he is drunk is quite a beast." How can Baptists bestialize themselves? I pray God that the time may speedily come when Baptists and all other Christians will awake to their responsibility touching the "rum traffic;" when they cease to patronize the saloon and gulp down their scanty means, which their wives and children so sadly need at home; when they will cease to disgrace themselves and their children and dishonor the God who gave them being, and who will judge them in a coming day. O. C. Swindall, Committee.

The report on State of Religion was read and adopted, as follows:

REPORT ON STATE OF RELIGION.

DEAR BRETHREN:—We, your committee on State of Religion, beg leave to submit the following report:

After a survey of the situation within the bounds of our Association, we are of the opinion that the cause of religion within our bounds is in a better condition than it has been in sometime. Most of our churches have had revivals since we last met. Some of them that haven't had revivals in years have been greatly revived this year, and several added to their number.

Two of the districts of our Association have held meetings since we last met, and from one to two of your committee have visited each of these meetings, and we found that the churches in the bounds of each district were very well represented, and that peace and harmony prevailed among the brethren. If any differences have arisen among the brethren they have been satisfactorily adjusted, and the cause of Christ has been honorably maintained. Several of our churches seem to be more interested in Sunday Schools than they have been in sometime. Some of them have the best Sunday Schools they have ever had. More interest seems to be manifested in the Sunday School by both old and young than has been in the past.

In conclusion, your committee would say that we haven't referred to Sunday Schools with any intention of intruding on your committee appointed for this business, but only to show the condition our churches are in.

Respectfully submitted,

T. A. KELLY,
J. H. HICKMAN,
E. W. POWELL,
Committee.

The report on Education was read by Bro. L. H. Hastie, pending the adoption of which a resolution was passed endorsing Brother E. W. Powell as the beneficiary of this Association at Howard College. The report adopted, as follow:

REPORT ON EDUCATION.

Your committee after some investigaton on the question of education, have concluded that our facilities for the purpose of instructing the youth are sufficient, if we would only give them our support.

We find too many parents taking no interest in the development of their boys and girls, upon whom the responsibilities of church and State must so soon fall. Observation alone is sufficient to teach us that to be free, happy and prosperous, we must first be intelligent, and we believe that the God of creation has well done his part in natural gifts to us, if we would only use the proper energy, or we should have said, discharge the high duty that rests upon us as parents in the development of faculties which are embodied in our children. Too many are ready to conclude that when we have learned our children to work, make all they can, in every way they can, from everybody they can, and to keep all they get, that their duty culminates then and there.

We conclude, furthermore, that if our liberties or institutions ever cease to be, the chief cause will be willful ignorance with neglected opportunities. In view of these facts, we insist upon every lover of humanity to use his best endeavors to mold the minds of the coming generation for future usefulness. The education of the natural mind and body is not sufficient, we should give our children a Christian education. If we but develop the body, we may raise a Corbett, a Sullivan or Kilrain, to heap disgrace upon civilization. Should we develop the body and mind only the result may be a Tom Paine, a Voltaire, or an Ingersoll, but if we develop soul, mind and body, we have discharged our duty, and have the coming Spurgeon, Moody or Talmage.

Brethren, by all means let our institutions of learning give our sons and daughters a Christian education.

Respectfully submitted,

L. H. HASTIE.

The report of Central Committee was read and adopted as follows:

REPORT OF CENTRAL COMMITTEE.

Immediately after your last session we held a meeting at Bethesda, asking an expression from the various churches in the Association, but few responded; and after a careful survey of the situation and consultation with the brethren present, it was thought advisable not to attempt to employ any one as colporter in the Association, though we realize the importance of a colporter, but the necessary means are lacking to carry out the work.

Respectfully submitted, S. F. THOMAS,
T. P. MOON,
D. F. AVANT,
Committee.

Report on Finance Committee, as follows:

REPORT OF COMMITTEE ON FINANCE.

We, the committee on Finance and Auditing, beg leave to submit the following report:

Received at this session in cash and vouchers:

For State Missions		$ 113 68⅔
" Home "		32 29⅓
" Foreign "		117 03⅓
" Indigent Ministers		8 55
" Ministerial Education		80 60
" Judson Institute		10 00
" Minutes		49 50
" Orphan's Home		49 64
" Public collection for Missions		18 40
Total		$ 499 71
Public collection for Bros. J. H. Colley and J. R. Steeley		34 04
		$ 533 75
Cash received	$ 292 17	
Vouchers	241 58	—533 75

We have examined the Treasurer's report and find it correct, and a balance in his hands of $27.24, making a total of $326.19. There is $11.37 in vouchers from Eclectic Church not handed in to us, but counted in the above report.

Respectfully submitted, O. P. BENTLEY, Ch'n.
J. H. HICKMAN,
J. C. MOSELEY.

Committee on Nominations reported as follows:

REPORT ON NOMINATIONS.

To preach the Introductory Sermon at next session of the Central Association—Eld. J. M. Johnson. Alternate—Eld. C. J. Bentley. Central Committee—Henry Norrell, R. S. Penton and R. M. Murchison. To write the circular letter—Eld. D. S. Martin.

Respectfully submitted, S. F. THOMAS,
H. B. YOUNG,
D. F. AVANT.

Treasurer's report adopted, as follows:

TREASURER'S REPORT.

Report of T. J. Pennington, Treasurer of Central Association, for 1894:

DR.

To cash State funds	$ 63 85
" " Foreign Mission funds	70 60
" " Home " "	34 20
" " Indigent Ministers	8 80
" " Ministerial Education	28 10
" " Minute funds	48 95
" " Centennial "	2 35
" " Orphan's Home	17 20
" " Public collection	15 56
" balance on hand from previous year	39 30
Total	$ 328 91

CR.

By amount paid Bro. Martin, Clerk	$ 48 95
" " " " J. H. Colley	8 80
" " " Jno W. Stewart, Baptist Orphanage	17 20
" " " D. S Martin, Ministerial Educational fund	20 00
" " " W. B. Crumpton	206 72
Total	$ 301 67
Balance on hand	27 24

REPORT ON CORRESPONDENCE.

We, your committee, suggest that we encourage spiritual correspondence, feeling it to be a source of spiritual development and should be highly appreciated and esteemed by all concerned in the cause of our Lord and Savior Jesus Christ. We also highly appreciate the beloved brethren as correspondents with us at the present session, viz: Brethren Jno. G. Harris, of the Montgomery Association, and C H. Morgan and J. R. Steeley, of Coosa River Association. Respectfully submitted, F. M. Allen, Ch'n.

By vote of the body the next session will be held with Rockford Church.

MISCELLANEOUS RESOLUTIONS.

Resolved, That this Association send up annually the sum of $50 for the benefit of elder J. H Colley.

The following resolution offered by Bro. O. P. Bentley was unanimously adopted:

Resolved, That this Asociation tender its thanks to the church and community for the very hospitable manner in which they have entertained us and for the bountiful repast each day spread.

Resolved, That the clerk be paid $15.00 out of the minute funds, and the remainder be used in printing and distributing the minutes.

Resolved, That the balance in the hands of the Treasurer from last year be appropriated to the benefit of Bro. E. W. Powell, and that the Treasurer be instructed to forward the amounts sent up by the churches as designated; and that the public collection for missions be equally divided between State and Foreign missions.

A collection was taken up at the close of Brother Morgan's sermon for Elders J. H. Colley and J. R. Steeley, amounting to $34.04.

The circular letter was read and adopted and ordered spread on the minutes.

The body then adjourned to meet with Rockford Church, on Wednesday before the first Sunday in October, 1895.

While singing "How Firm a Foundation," the parting hand was extended, then prayer offered by Elder J. R. Steeley.

D. S. MARTIN, CLERK. L. H. HASTIE, MODERATOR.

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*AMOUNTS PROMISED BY CHURCHES.

Alexander City	$150 00	New Hope	$ 5 00
Antioch	10 00	New Providence	5 00
Bethesda	15 00	Olive Branch	5 00
Beulah	10 00	Poplar Springs	5 00
Bethlehem	5 00	Providence (Orphan's Home)	6 00
County Line	5 00	Pleasant Hill	5 00
Concord	10 00	Rockford	15 00
Electic	20 00	Shiloh	10 00
Friendship	5 00	Santuck	10 00
Goodwater	15 00	Salem	7 50
Good Hope	10 00	Shady Grove	5 00
Hatchett Creek	5 00	Town Creek	5 00
Harmony	10 00	Union	15 00
Liberty	15 00	Union Springs	15 00
Lebanon	25 00	Wayside	10 00
Mt. Zion	5 00	Pleasant Ridge	5 00
Macedonia	5 00		

DEDICATED TO THE MEMORY OF

Sisters Rebecca Jackson and Florence Walker, of Alexander City Church.

Sister Caroline Howle, of County Line Church.

Bro. R. C. Lett and Sisters J. N. Kirby, Nancy Smith and Maltsey Thompson, of Good Hope Church.

Sister Manty Graves, of Mt. Zion Church.

Sisters N. C. Stone and L. J. Aikin, of Macedonia Church.

Sister S. A. Young, of New Hope Church.

Sister Jane Conaway, of Poplar Springs Church.

Bro. Jackson Moody, of Santuck Church.

Sisters Rebecca Parker, Sallie E. Litaker and Lucy Miller, of Salem Church.

Sister Sarah J. Ward (wife of W. P. Ward,) of Town Creek Church.

Sisters Elizabeth Bentley and Fannie Pennington, of Rockford Church.

Bro. Stephen P. Haynie, of Union Church.

The annual meeting of the Second District will be held with Beulah Church, beginning on Friday before the first Sunday in August. 1895.

STANDING COMMITTEES TO REPORT AT NEXT SESSION.

State Missions—C. J. Bentley, T. P. Moon, A. T. Stanley.
Home Missions—O. C. Swindall, J. H. Thompson, H. T. Lett.
Foreign Missions—J. M. Johnson, S. F. Thomas, J. H Singleton.
Sabbath Schools—A. C. Swindall, J. B. Bachelor, D. J. Smith.
Temperance—T. A. Kelley, E. W. Powell, J. H. Hickman.
State of Religion—Wm. B. Harmon, J. H. Colley, D. F. Avant.
Religious Literature—Geo. E. Brewer, L. H. Hastie, T. J. Pennington.
Education—W. R. Whatley, J. D. Hughes, O. P. Bentley.
Central Committee—Henry Norrell, R. S. Penton, R M. Murchison.
Write Circular Letter—D. S. Martin.

CONSTITUTION.

ARTICLE 1. The Association shall be composed of all regular ordained and licensed ministers who are members of churches within our bounds, together with the members regularly chosen by the churches within our bounds.

ART. 2. The members so chosen shall produce letters from their respective churches certifying their appointment, together with the state of their churches since their last representation. But by a two-thirds vote of the body a member of any church, without being regularly chosen, may, upon good reasons, be admitted to represent such church when no one regularly chosen be present.

ART. 3. The members so chosen and convened shall be called the "CENTRAL ASSOCIATION."

ART. 4. This Association shall sit as an advisory council, and shall have no power to lord it over God's heritage, nor infringe on the internal rights of the churches; but may withdraw from any church not orthodox in principle according to the Scriptures, and who shall fail to represent at an Association, and shall refuse to account for such failure at the next regular session.

ART. 5. Any church desiring admission into this Union shall petition by letter and messengers, and if found orthodox, shall be received by the Association by the Moderator giving the messenger the right hand of fellowship.

ART. 6. Any church having a public gift, before proceeding to license the same, should call the gifts of two or more sister churches, or experienced members, to unite with the church in conference to examine into the nature of the gift, and upon due approval, licensed to be granted, and reported to the next association.

ART. 7. Every church in our Union, whose membership shall be 100 or under, shall be entitled to three delegates, and for every thirty-three over 100 they shall be entitled to one additional delegate.

ART. 8. No query shall be taken into consideration in this Association, except in cases of serious difficulty which cannot be settled by the church, nor messengers from other churches.

ART. 9. This Association may correspond with any Baptist benevolent institution it shall deem expedient.

ART. 10. This Association shall have a fund, supplied by the voluntary contributions of the churches; and all moneys thus contributed shall be transmitted from the churches by their messengers, and paid over to the Committee on Finance (the committee shall be annually appointed), whose duty it shall be to receive in charge the Association fund, and dispose of the same agreeebly to order, and make at every session a fair and circumstantial report of their proceedings.

ART. 11. The officers of this Association are to be a Moderator, Clerk and Treasurer, to be elected from her own body.

ART. 12. Difference of opinion as to benevolent institutions of the day shall never be made a question of fellowship in this Association.

ART. 13. Amendments or alterations to this Constitution may be made at any regular session—two-thirds of the members present concurring therein.

RULES OF DECORUM.

1. The Moderator, Clerk and Treasurer shall be chosen by a majority of the members of the body, and shall hold their offices until another election.

2 It shall be the duty of the Moderator to preside in the deliberations of the Association, and keep order by enforcing the rules of this Decorum, and he shall not be allowed to vote, except in cases of a tie, and then shall give the casting vote.

3. It shall be the duty of the Association, first, to provide for the general union of the churches, and to devise ways and means for the spread of the gospel, and the promotion of our Redeemer's kingdom upon earth; second, to maintain correspondence with sister associations, and thus preserve a chain of communication among the churches; third, to give advice to the churches in cases of difficulty; fourth, to invite visiting ministers of our faith and order to seats with us, to aid in our deliberations.

4. At each annual session there shall be appointed by the Association an executive Committee, consisting of ——, to whom shall be referred all matters touching the spread of the gospel in our bounds, and report thereon at the next session of the Association.

5. There shall be appointed, as in the last preceding article, a committee of finance, to whom all funds sent up by the churches to the Association shall be paid; whose duty it shall be to report thereon during the session.

6. No motion shall be entertained by the Association until it shall be seconded; it shall then be taken up, opened for debate and finally decided, unless withdrawn by the mover.

7. Every query sent up to this Association by any church in the Union shall be read, and put to a vote by the Moderator whether it shall be debated; but if not, it shall be withdrawn; provided, always, that those be first considered which may effect the union of the churches.

8. Every member who speaks shall rise from his seat and address the Moderator; he shall not be interrupted while speaking, unless he depart from the subject.

9. No member shall speak more than three times on the same subject unless by leave of the Association.

10. There shall be no talking, whispering, or moving about during the time of any public discussion, nor any reflection cast upon the speaker.

11. Any delegate wishing to leave the Association before its adjournment, shall be required to make the cause known, and obtain leave of absence by a vote of the body; and if any delegate shall absent himself without leave, he shall be considered guilty of disorder, and shall be erased from the list of delegates.

12. A member violating any of these rules shall be reproved by the Moderator.

13. This Decorum shall be read at each annual session of the Association, immediately after its organization.

14. This Decorum may, at any regular session, be altered or amended, a majority of the body concurring therein.

ARTICLES OF FAITH, PROOF TEXTS.

ARTICLE 1. We believe in one true and living God; the Father, Son and Holy Ghost—three in one—1 John v. 7; Matt. 3:15-17; John 14:16; Matt. 28:19.

ART. 2. We believe that the Scriptures of the Old and New Testament are the Word of God, and the only rule of faith and practice.—2 Tim. 3:16-17; 2 Peter 19:20-21.

ART. 3. We believe in the doctrine of original sin; that Adam disobeyed God, and that all mankind inherited a sinful nature from Adam.—Gen. 3:1-17; Psalms 51:5; Rom. 5:12; Eph. 2:1.

ART. 4. We believe in man's inability to recover himself from the fallen state he is in by nature, by himself alone.—Zach. 5:6; John 6:44; 1 Cor. 11:14; Rom. 8:7-8.

ART. 5. We believe in the doctrine of election by grace, according to the forknowledge of God the Father, through sanctification of the Spirit, and belief of the truth.—Rom. 11:4-7; 2 Thes. 2:23; 1 Peter 1:2.

ART. 6. We believe that sinners are justified in the sight of God, only by the imputed righteousness of Jesus Christ.—Acts 13:39; Rom. 4-11-12-23-24-25; Gal. 2:16.

ART. 7. We believe in the preservation of saints.—Psalms 37:23-24-28; Micah 7:8; John 5:24 and 10:28; Rom. 8:35-39; 1 Peter 1:3-5.

ART. 8. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ, of perpetual obligation, and that none but true believers are fit subjects of the ordinances.—John 1:33; Matt. 3:13-17; Matt. 28:19-10; Acts 1:22 and 2:41; Matt. 26:6-30; 1 Cor. 11:23-26.

ART. 9. We believe in one Lord, one faith, and one baptim, and immersion only is baptism.—Eph. 4:5; Rom. 6:4 6; Col. 2:12; Acts 8:38-39; Mark 1:9.

ART. 10. We believe that no one is qualified to preach and administer the ordinances of the Gospel except he be called of God, as was Aaron, is set apart by, and is in good standing with the church of which he is a member, and come under the hands of the Presbytery.—Mark 3:14; Acts 14:23; 1 Tim. 2:7 and 5:22; Heb. 5:4; John 4:2; Acts 8:28.

ART. 11. We believe in the resurrection of the dead and the general judgment.—John 5:28-29; Rev. 20:12-13; Acts 24:15.

ART. 12. We believe the joys of the righteous and the punishment of the wicked will be eternal.—Matt. 25:46; Rev. 7:15-16; Col. 3:4; 1 Thess. 5:17; 2 Thess. 1:7-9; Rev. 20:10-14-15; Matt. 25:41-43.

ORDAINED MINISTERS AND THEIR POSTOFFICES.

J. H. Colley	David, Ala.
L. H. Hastie	Marble Valley, "
T. A. Kelley	Weoka, "
W. J. D. Upshaw	Eclectic, "
D. S. Martin	Equality, "
A. G. Rains	Traveler's Rest, "
J. W. Fulmer	Mt. Olive, "
W. R. Whatley	Alexander City, "
Geo. E. Brewer	" "
S. B. Culpepper	" "
O. C. Swindall	Good Hope, "
L. W. H. Walker	" "
J. H. Thompson	" "
J. M. Johnson	Dexter, "
W. T. Stewman	Warm Springs, "
J. H. Taylor	Tallassee, "
William Harmon	" "
John M. Stroud	" "
J. D. Hughes	Rockford, "
A. C. Swindall	Dexter, "
J. S. Jones	Bulger's Mills, "
J. H. Singleton	Dexter, "
J. C. Thomas	Titus, "
C. J. Bentley	Buyck, "
N. O. Dobbs	Sykes Mill, "

LICENSED MINISTERS AND THEIR POSTOFFICES.

J. C. Fulmer.....Mt. Olive, Ala.
Benj. W. Callaway.....Rockford, "
J. W. Jones.....Goodwater, "
J. R. Reems..... "
A. D. Harden.....Tallassee, "
E. W. Powell.....Buyck, "
Joseph Hand.....Titus, "
J. V. Clifton.....Hollins, "

CIRCULAR LETTER.

IS TITHING A CHRISTIAN DUTY?

This is a question to be settled by the Bible. Baptists believe that whatever is commanded or forbidden must be obeyed, for Christ is Master as well as Savior, and the Bible is his word, for the Father has always communicated his will through him.

Though tithing is specially provided for in the Mosaic law, it does not follow that it is confined in its operations to the Jews any more than the Ten Commandments were. Abraham paid the tithe to Melchisedec long before the law of Sinai, and the New Testament endorses the act as divinely approved and accepted of God as his right. Jacob promised God if he would bless him and be his God he would pay him the tenth. The indication is that God accepted it as his right. How did it happen that in both cases they fell upon the exact proportion afterward plainly demanded by law, had there been no divine revelation to them?

Why does God require the tenth, and that of the first fruits of the field and cattle? He says because the land and cattle are his, and it must be paid in recognition of his right, just as a tenant pays rent in recognition of the proprietorship of the landlord. Therefore, he says, "The tithe is the Lord's," that is by pepetual right. When withheld he charged the people with robbing him. It could not be called robbery except upon the principle that the tithe was his by absolute right, and not as a mere offering. This being true of the land of Canaan, it is equally so of all the earth, for God says "The earth is the Lord's and the fullness thereof; the world and they that dwell therein. The cattle upon a thousand hills are mine." He, therefore, holds us to an account for our use or abuse of it. This being true, the principle must apply that all who occupy it owe to him the tenth, the amount he claims as rent for the use of it.

Does the New Testament repeal the tithing law as it does circumcision, the law about articles of food, and other things? If so, where? But let us hear Christ, the law giver on it. He says to the Pharisees, "Ye pay tithes of mint, and anise, and cummin, and neglect the weightier matters of the law. These ought ye to have done, and not to leave the other undone." Here is no repeal, but an affirmation. Christ says, "I came not to destroy the law, but to fulfill. One jot or title shall in no wise pass from the law till all be fulfilled." God says, "This is my beloved Son, hear ye him." Whenever Christ repealed anything it was to substitute something better. If tithing is repealed, what have we that is better in lieu of it? Do you say free will offerings? The law provided amply for free will offerings in addition to the tithes.

But let us see what is said after the gospel was fully established in operation. Paul, the great apostle to the Gentiles, says to them in 1. Cor. 9:13-14, "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath God ordained that they which preach the gospel, should live of the gospel. To paraphrase it, God required the tenth and the offerings to be paid to him by the Jews at the altar, and as he had taken the Levites for his service about the temple, he turned over this tithe to them for their support. Now in the gospel he still demands the tithe and offerings as his, and having called the gospel ministry into his service to proclaim the gospel, he turns over his tithe and offerings to them for their

support. The Levites were only to minister to God for one nation, the ministers of the gospel are to preach the gospel to all nations. Again in 1 Cor. 16:2 he says, "Let everyone of you lay by him in store, on the first day of the week, as the Lord has prospered him, that there be no gatherings when I come." This was raising money for benevolent purposes. A proportion was to be laid aside by every one, whether much or little, what proportion was it? Surely some regular percentage.

It is a fact that in these times there are some who believe that God still requires the tithe, and they pay it, and prosper as they did in former times who paid it. If the law demands it, and practice approves it by its results, would it not be better for us all to obey it?

Brethren, let us not stickle for compliance with some of God's commandments and neglect others, for there is great reward in keeping his statutes. The Psalmist says "Then shall I be upright when 1 have respect to all thy commandments."

GEO. E. BREWER.

FINANCIAL EXHIBIT OF CENTRAL BAPTIST ASSOCIATION, 1894.

CHURCHES.	State Missions, Cash.	State Missions, Voucher.	Home Missions, Cash.	Home Missions, Voucher.	For. Missions Cash.	For. Missions, Voucher.	Ministerial Education, Cash.	Ministerial Education, Voucher.	Bible and Colportage, Voucher.	Indigent Ministers, Cash.	Judson Institute, Cash.	Orphan's Home, Cash.	Orphan's Home, Voucher.	Minutes.	All Other Purposes.	Pastor's Salary.	Total Cash.	Grand Total.
Alexander City	$ 3 37	$23 08	$.	$10 00	$.	$65 70	$.	$31 85	$21 00	$.	$10 00	$.	$23 00	$ 3 00	$ 9 00	$.	$ 16 37	$200 00
Antioch					4 45		5 00							1 50		60 15	10 45	16 45
Bethesda	2 50		1 00		2 50			5 00		1 00		1 50		1 50			10 00	15 00
Beulah					5 50									95			6 45	6 45
Bethlehem						1 85		5 00		2 25				1 55			3 80	8 80
County Line	50		50	1 00	35			1 65						1 00			2 35	4 10
Concord	12 75													1 00		100 00	13 75	
Eclectic	3 23				3 20	3 60		5 00		2 00			7 50	2 00			10 43	30 40
Friendship	1 50		1 00		2 50									1 50			6 50	
Good Water	6 35	6 57												2 00			8 35	14 92
Good Hope			2 75		3 75									1 55			8 05	
Hatchett Creek														1 00			1 00	
Harmony	6 62		5 00											1 50			13 12	
Liberty			3 30											2 20			5 50	
Lebanon	5 00				5 00							5 00		1 50	6 28	33 00	16 50	22 18
Mount Olive	8 50							10 20						1 50			10 00	20 20
Mount Zion	1 50		1 50											50			3 50	
Macedonia			3 40	1 00										1 00			5 40	
New Hope	3 25		4 00											1 50			8 75	
New Providence			2 00											1 20		25 00	3 20	
Olive Branch			1 50											1 20			2 70	
Poplar Springs		65		85		80								75			75	3 05
Providence	3 25													1 50			4 75	
Pleasant Hill		75			3 00									1 00			4 00	4 75
Pleasant Ridge			65		65									90			2 20	
Refuge				2 00										1 25			1 25	3 25
Rockford	4 08	1 65	3 08		3 10	2 22								1 00				14 59
Shiloh		6 42				3 50		2 00						1 00			1 00	12 92
Santuck			1 75	1 75										1 00			2 75	4 50
Salem														1 50			1 50	
Shady Grove										1 30				50			1 80	
Tallassee													28 99	3 00	5 85			
Town Creek					1 10		2 00			2 00				1 50		60 00	6 60	
Union	2 76*		2 76*		2 76*			10 70					6 15	1 25			9 55	
Union Springs	2 00	5 00	1 50		1 50									1 90			11 90	
Wayside	2 40						1 95							80			5 15	
Public Collection for Missions																	18 40	
Public Collection for Elds. J. H. Colley and J. R. Steeley																	34 04	
Total	$69 56	$43 12	$35 69	$16 60	$39 36	$77 67	$8 95	$71 40	$21 00	$8 55	$10 00	$6 50	$65 64	$49 50	$22 13	$278 15	$262 33	
Grand Total																		$533 75

STATISTICS OF THE CENTRAL BAPTIST ASSOCIATION, 1894.

CHURCH.	COUNTY.	PASTOR.	CLERK.	CLERK'S POST OFFICE.	Membership last Reported.	Increase by				Decr'es.			Present Membership.	S.S.Officers & Teachers.	Sunday School Pupils.	Preaching Sabbaths.	Report Prayer Meeting.	Reports Revival.
						Baptism.	Letter.	Restoration.	Statement.	Dismis'd by Letter.	By Exclusion.	By Death.						
Alexander City	Tallapoosa.	Geo. E. Brewer	T S. Christian	Alexander City	243	15	9	1	3	3	..	2	261	11	100	1 & 3	Weekly.	Good
Antioch	Elmore	T. A. Kelley.	V. H. Collier	Weoka	90	8	...	1	.	8	2	1	88	7	85	1	Monthly.	"
Bethesda	Coosa.	D. S. Martin..	B. B Martin	Equality	93	2	3	...	3	4	..	..	97	..	...	1	Weekly.	"
Beulah	Elmore	A. C. Swindall	D. J. Smith	Wetum. ka	60	..	8	..	..	6	..	..	62	..	...	1	.....	.....
Bethlehem	"	Wm. B Harmon..	R L. Estes	Chanahatchie..	99	.	8	..	..	8	7	2	90	..	...	4	Monthly.	.....
County Line	"	W. A Robertson..	C. M. Moore	Irma	54	8	...	..	..	1	..	1	61	6	32	2	Weekly.	Good
Concord	Coosa	D. S. Martin	J. C. Moseley	Gill	53	8	...	1	..	1	..	..	56	..	.	2	"	"
Eclectic	Elmore	D. S Martin.	C. F. Norton.	Eclectic	170	6	3	..	..	25	5	..	149	6	46	4	"	"
Friendship	"	Wm. B. Harmon..	J. L. Boatwright	Good Hope	66	10	4	..	..	1	2	..	77	..	..	3	"	"
Good Water	Coosa	L. H. Hastie..	T. P. Cranford	Good Water	115	1	8	2	..	16	..	..	110	7	60	1	"	.....
Good Hope	Elmore	J. M. Johnson	J. F. Timmerman	Good Hope	98	2	2	..	..	7	2	4	89	..	...	2	S.I Monthly	.. ...
Hatchett Creek	Coosa	J. D. Hughes	R. C. Hardy..	Dollar..	75	...	...	..	..	..	..	..	75	...	...	4	.....	.....
Harmony	Elmore	A. C. Swindall	D. A. Evans	David	95	14	1	..	1	3	2	..	111	..	...	3	.....	Good
Liberty	Tallapoosa.	L. H. Hastie	Wm. M. Russell	Bulger's Mill	95	11	6	1	..	8	..	..	106	..	...	3	.....	.....
Lebanon	Elmore	D. S. Martin	L A. Ruffin..	Buyck	86	5	6	1	1	3	2	..	94	4	30	3	Weekly.	Good
Mount Olive	Coosa	C. S. Johns n	W. C. Brown ..	Mt. Olive	151	...	2	1	..	9	4	1	149	..	...	1	.....	.....
Mount Zion	Tallapoosa.	J. H. Colley	J M. Hancock. ..	Bu'ger's Mill.	54	2	1	..	..	..	1	1	50	..	...	1	.....	..
Macedonia	Coosa	W. T. Stewman	M. T. Conaway	Hollins.	84	...	..	..	..	7	..	2	75	..	...	2	.....	....
New Hope	Tallapoosa.	R. A. J. Cumbie	H. B. Young	Bolger's Mill	39	15	3	..	..	..	2	1	65	..	...	2	.....	Good
New Providence	"	R. E. Conger	E. W. Harlan	Hackneyville	47	4	2	2	..	6	4	..	43	..	...	1	Weekly.	"
Olive Branch	Coosa	J. D. Hughes	W. Y. Keel..	Salter	64	5	1	2	..	3	..	..	65	...	..	3	... .	"
Poplar Springs	"	C. H. Morgan	J. H. Conaway	Hanover.	63	..	..	..	1	8	3	1	51	..	...	1	.....	"
Providence	"	T. A. Kelley..	W. C. Harris	Travelers' Rest.	70	16	3	..	..	3	2	1	100	..	...	3	Weekly.	"
Pleasant Hill	Elmore	Wm. B. Harmon	Thos. E. Brown	Eclectic	42	...	1	..	..	2	...	2	.....	..	...	1	One Month.	.....
Pleasant Ridge	"	A. C. Swindall	W. S. Brush	Central	31	7	3	..	..	..	..	..	41	7	110	4	.....	Good
Refuge	"	O. C. Swindall	C. L. Griffith	Chanahatchie	71	2	5	..	..	2	3	..	73	..	...	3	Weekly.	..
Rockford	Coosa	W. J. D. Upshaw	S M. Suttle	Rockford	76	3	2	1	...	5	..	2	73	..	...	4	"	Good
Shiloh	"	C J. Bentley	W. S. Selman	Hissop.	45	2	1	..	..	7	1	..	42	2	28	4	.....	.....
Santu k	Elmore	Wm. B. Harmon	W. J. Johnson	Dexter	84	...	3	1	..	7	4	1	76	..	...	2	One Month.	.....
Salem	Coosa	B. C. Hughes	W. C. Woodfin	Rockford	90	5	3	4	..	5	1	3	99	..	...	3	.....	Good
Shady Grove	"	N. O. Dobbs	G. S. Snider	Speed	27	6	2	..	..	..	2	1	44	..	...	4	.....	"
Tallassee	Elmore	J. M. Johnson	A. D. Mathews	Tallassee	195	...	11	1	..	13	15	4	161	15	100	2 & 4	Weekly.	.....
Town Creek	"	J. D. Hughes	G. W Ward	Titus	58	...	7	..	..	..	3	1	61	..	...	4	.....	.....
Union	"	J. M. Johnson	S. F. Thomas	Central	76	2	6	1	..	5	1	1	90	3	30	1	.. ..	Good
Union Springs	Coosa	C. H. Morgan	O P. Looney	Fayetteville	63	2	2	..	..	2	1	1	69	7	45	4	.....	"
Wayside	"	N. O. Dobbs	J. H. Collins	Travelers' Rest.	60	10	...	1	..	7	..	..	64	..	...	1	.....	"
					2890	171	121	24	9	191	63	33	2911	75	666			

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